

68.

3rd Series.

VOL. IV.

"FIX UPON THAT COURSE OF
LIFE WHICH IS BEST: CUSTOM
WILL RENDER IT MOST
DELIGHTFUL."

AUGUST.

THE DIETETIC REFORMER.

TWOPENCE MONTHLY.

LONDON: F. PITMAN.
MANCHESTER: JOHN HEYWOOD;
AND
91, OXFORD-ST.

1877.

Hydropathic—Schools—Temperance Hotels.

Cheltenham.—The George Temperance Hotel, High Street. Proprietor—W. H. May. Good accommodation for Vegetarians at moderate charges.

Home in London for Families, Tourists, &c., at Mrs. Bernard's. Highly commended. Recently enlarged. Bed and breakfast, 3s. 1, Granville Square, King's Cross Road, near Lloyd Square.

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Hydropathy in Manchester.—Matlock House, 33, Higher Ardwick, Manchester, has been opened by Mr. John Allison, many years bath attendant at Mr. Smedley's, Matlock, for the reception of patients and visitors. Good bedrooms and bathrooms. Careful attention and treatment for indoor and outdoor patients. Terms on application.

Melrose, "The Classic Centre of Scotland."—The Hydropathic establishments of The Waverley and St. Helens, Melrose, having now attained great popularity as a Summer and Winter resort, require no commendation. Ladies and gentlemen can have Vegetarian diet prepared, if desired. Terms, &c., on application to Mr. Macpherson, Manager.

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Principal—Mr. P. R. HARRISON, B.A. Oxon. Matron—Madame B. GILLIES.

Advertisements.

Wanted, a Dispatch Box, second-hand.—Address to the Secretary of the Vegetarian Society.

Wanted, a Foreman Printer, for a firm in the North of England.—Address "W. M. W.," care of the Secretary.

J. J. Alley, Topographical, Antiquarian, and Scientific Draughtsman, Monton Green, Eccles, near Manchester.

Wanted, by a Young Man, Lodgings with a Vegetarian family near Cross Lane, Salford.—Address to the Secretary.

London.—Temporary or permanent Home in a Vegetarian household.—Address R. N. Sheldrick, 93, Avondale Square, Old Kent Road, S.E.

Sussex.—For comfortable Apartments at Ore or Hastings with a Vegetarian family, apply to Mr. H. J. Godbold, 8, Grand Parade, St. Leonards-on-Sea.

Wanted, Nos. 1 and 16, Vol. I., of the *Food and Fuel Reformer*; Nos. 38, 39, 40, 43, 44, 45, 46, and 47 of Vol. II.; Nos. 62, 64, and 66 of Vol. III.; and all numbers issued after No. 68.

Mr. William Tattersall (who has obtained the First-class Certificate of the Royal Academy of Music) gives lessons in Pianoforte, Singing, and Harmony.—Address 16, Weymouth Street, Oxford Street, Manchester.

Wanted, Employment of any kind. Advertiser has been 13½ years in present situation. Good knowledge of figures; quick writer; used to laborious work; age 33. A life abstainer from intoxicants and tobacco, and Vegetarian.—Address D. Chambers, 44, South Road, Faversham.

Dietetic Reform Conference in London.—A Conference of Vegetarians and others will be held in Dr. Nichols's Lecture-room, 429, Oxford Street, W., on Wednesday, 29th August, at 6 p.m. Among the subjects to be discussed are (1) The institution of a London Dietetic Reform Club; (2) The provision of increased dining and refreshment accommodation for Vegetarians in London at reasonable rates; (3) The establishment of Vegetarian supply stores for the sale of *pure foods*; (4) Autumn and winter lectures, meetings and mission work; (5) The best means of securing the united action of the friends of Food Reform in London. Letters and suggestions for the Conference may be addressed to Mr. R. N. Sheldrick, 93, Avondale Square, S.E.

HATS.—For Style, Economy, and Attention, go to E. WHILES, 248, Rochdale Road, Manchester.

Advertisements.

Birmingham.—T. CANNING, 36, Digbeth, has the *Dietetic Reformer* on Sale.

Leeds.—"The Penny Cookery," &c. Sold by Mr. Mann, Bookseller, Duncan Street.

Newcastle-on-Tyne.—The *Dietetic Reformer*, &c., sold by E. J. Blake, 49, Grainger Street.

Edinburgh.—*Dietetic Reformer*, &c., may be had from Mr. James Clark, 30, Greenside Street.

Thomas Sutton and Son, Dealers in New and Second-hand Books. Books Bought, Sold, or Exchanged. Books wanted sought for. 87, 89, and 91, Oxford Street, Manchester.

Mr. John Fretwell, jun., 22, Ironmonger Lane, London, E.C., would be glad to enter into communication with Vegetarians who desire to establish a Co-operative Supply Association for the purpose of procuring pure vegetable food, or a Vegetarian Boarding-house near London.

W. Hill & Son (Bread and Biscuit Bakers to the Queen), 60, Bishopsgate Street, City, and 3, Albert Mansions, Victoria Street, Manufacturers of HART'S WHOLE-MEAL BREAD, BISCUITS, SCONES, &c. Meal and Grist. Price lists and receipts on application.

Olive Oil.—A long-felt want supplied.—WILD & GREEN have just received an importation of "Cream Sublime" Olive Oil, which they confidently commend to the notice of Vegetarians generally. 9d. per Flask. Large orders liberally dealt with.—68, Aspinall Street, Heywood, Manchester.

Pure Digestive Bread, made from the finest English Wheat Meal, and in the manner suggested by Baron Liebig. It is manufactured by machinery, and consequently exempt from the uncleanness inseparable from hand labour.—HENRY WALKER, Steam Bakery, 54, Rusholme Road, Manchester.

Wholesale Depot for Farinacea.—Any wholesale buyer on writing to the undersigned, stating quantity of each article required, can have samples and offers of SCOTCH-CUT OATMEAL, WHEAT, Ground or Rolled, and PEASE MEAL, all manufactured at his own mill and under his supervision. He also imports HARICOT BEANS, LENTILS, BLUE PEASE, and AMERICAN CORN MEAL, a stock of which he has always on hand. The quality of each is best obtainable. JAMES BIBBY, Conder Mills, Lancaster. P.S.—Buyers will kindly name quantity required of each when applying for offers.—J.B.

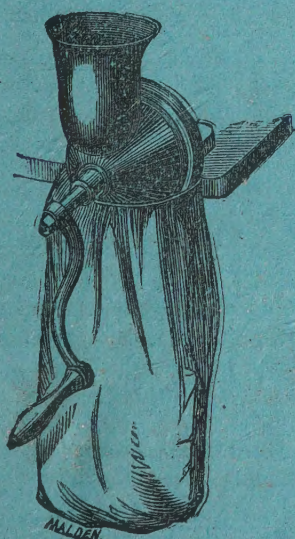
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City Scale, Beam, and Coffee Mill Manufactory, 57, Thomas Street, Manchester.

THE FOOD OF HEALTH,

Herald of Health, Sanitary Soap, and all Dr. Nichols' Books, Hygienic and Sanitary Articles. Also Whole and Split Lentils, Lentil Flour, Haricot Beans, Peas, Whole Wheat, Hominy, Cocoa Butter, Scotch Oatmeal, Wheat Mills, Filters, Huntley & Palmer's and Crawford's Wheat-meal Biscuits, Hooker's Cream Milk, and Cocoa and Milk, &c., supplied by F. SMALLMAN, 16, Exchange Arcade, near the Royal Exchange, Manchester. N.B.—Goods delivered to any part of the town.



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Illustrated Catalogues of Domestic Machinery post free on application.

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LIST OF PUBLICATIONS,

Which may be had by post from the Secretary, Massie Street, Cheadle, Cheshire.

1. Summary of the Vegetarian System.— 2. Twenty-four Reasons for a Vegetarian Diet.—3. Medical and Scientific Testimony in favour of a Vegetarian Diet.—4. A Week's Vegetarian Dinners.—5. How to Begin.—6. Personal Testimonies to the Efficiency and Value of Vegetarian Diet.—7. Address on Christian Missions.—8. Two Dietetic Experiences.—9. Personal Testimonies (Second Series).—10. Leprosy. By W. GIBSON WARD, F.R.Hist.S.—Price ½d. ; 3d. per doz. ; 1s. per 100, or 7s. 6d. per 1,000.
11. "Vegetarian Messenger" Tracts, each packet containing 16 Leaflets. Price 1d.
12. The Penny Vegetarian Cookery. Eighth Edition : Revised.
13. Thoughts, Facts, and Hints on Human Dietetics. By T. H. BARKER. (Reprinting.)
14. Auto-Biography of a Vegetarian, as related in *Fraser's Magazine*. Price One Halfpenny.
15. Address by Professor NEWMAN : At the Annual Soirée, Manchester, 14th October, 1868. ½d.
16. Professor Newman's Article from "*Fraser*." 2nd edition. Revised. One Penny.
17. Lectures by Professor F. W. NEWMAN : (1) at Gloucester, 2nd December, 1870 ; (2) at the Friends' Institute, Manchester, 20th October, 1871. One Penny each.
18. On Simplicity of Tastes in Modern Life. By the Rev. C. H. COLLYNS, M.A. Price 1d.
19. The Scientific Basis of Vegetarianism. By R. T. TRALL, M.D. 3rd edition. Price 1d.
20. Lecture, "On Some Aspects of the Vegetarian Question." By Mrs. ALGERNON KINGSFORD. 1d.
21. How to Marry and Live Well on 1s. a Day. By WM. COUCHMAN. 5th Edition. Price 1d.
22. "Abstinence from Animal Food, a Scriptural Doctrine and a Religious Duty." An Address by the Rev. Jas. Clark. Price One Penny.
- ** In Quantities.—The publications priced at One Halfpenny, can be had in quantities (of not less than 25) at the rate of Three Shillings per Hundred ; and those at One Penny each at Six Shillings the Hundred.—Each kind may be had separately, or assorted.
23. The Primitive Diet of Man. A Prize Essay. By Dr. F. R. LEES. Fourpence, post free.
24. Tea and Coffee. By Dr. W. A. ALCOTT. Revised by Mr. T. BAKER. Threepence, post free.
25. How to Live on Sixpence a Day. By T. L. NICHOLS, M.D. Price Sixpence, post free.
26. Baldness: its Cause and Cure. By "MICHEL CARLIN." Price Sixpence, post free.
27. Life of Dr. William Lambe, with Portrait. By E. HARE, C.S.I. Price Sixpence.
28. Fruits and Farinacea the Proper Food for Man. By the late JOHN SMITH, of Malton. Abridged by Professor F. W. NEWMAN. Price One Shilling. Post free for Thirteen Stamps.
29. Baker's Abridged Graham's Lectures on the Science of Human Life Price 1s. post free for 1s. 2d.
30. The Vegetist's Dietary and Manual of Vegetable Cookery. Compiled after the teachings of SYLVESTER GRAHAM. Paper covers, 6d. ; by post, 7d.
31. Vegetarian Cookery. By a Lady. Fifth Edition, 298 pages, cloth boards. Containing upwards of 750 Recipes and a Copious Index. Price Three Shillings and Sixpence, post free.
32. Portraits of Professor Newman, and Isaac Pitman, W. Gibson Ward, and John Davie, Esqrs. Reprinted from the *Graphic*. Price Threepence post free.

The Dietetic Reformer, price Twopence Monthly, will be sent post free for one year, to any address, for Half-a-crown. Two copies for Five Shillings ; specimen copy for two stamps.

** The Shilling Packet of Vegetarian Literature, containing the Penny Cookery, and twenty other Lectures, Addresses, and Leaflets, posted to any address on receipt of postage stamps.—The Sixpenny Packet contains Nos. 1—15 in the above list.

** The Society's "Manifesto," List of Publications, "Twenty-four Reasons," and "How to Begin," sent to the Secretary.

DEPO



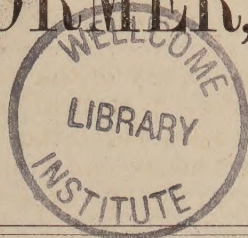
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HESTER.

THE DIETETIC REFORMER,

AND

Vegetarian Messenger.



LXVIII.—THIRD SERIES.]

1ST AUGUST, 1877.

[PRICE TWOPENCE.]

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THE VEGETARIAN SOCIETY.

ESTABLISHED A.D. 1847.

President.—Professor F. W. Newman, Weston-super-Mare.

Treasurer.—John Davie, Esq., Dunfermline.

Honorary Secretaries.—Rev. Jas. Clark, 1, Albion Place, Crescent, Salford.

Mr. T. H. Barker, Cecil Street, Greenheys, Manchester.

Secretary.—Mr. R. Bailey Walker, Massie Street, Cheadle, Cheshire.

OBJECT.—To induce habits of abstinence from the Flesh of Animals as Food.

CONSTITUTION.—The Society is constituted of a President, Vice-President, Treasurer, an Executive Committee, a Secretary, and an unlimited number of Members and Associates above the age of fourteen years, who have subscribed to the Declaration of the Society. The Forms of Declaration can be obtained on application to the Secretary.

DEFINITIONS.—(a) A "Member" agrees to *adopt* the Vegetarian system of Diet, pays a yearly subscription, may *vote* at the Society's meetings, receive the Society's magazine, and is eligible for election to any office of the society.—(b) An "Associate" agrees to *promote* the Vegetarian system, pays a yearly subscription, may *attend* the Society's meetings, and receive the Society's magazine.—(c) A "Subscriber" pays a yearly subscription, and receives the Society's magazine.

SUBSCRIPTION.—The Society is supported by (1) Members, (2) Associates, and (3) Subscribers, to each of whom the Society's magazine is posted monthly. Supporters of each class contribute a minimum subscription of half-a-crown a year.

☛ All inquiries should be addressed to the SECRETARY of the VEGETARIAN SOCIETY, 91, Oxford Street, Manchester. If remittances are made in postages, halfpenny, three-halfpenny, or threepenny stamps may be sent. But Post-office Orders made on Manchester, are preferred: Cheques and Orders to be payable to R. Bailey Walker.

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NOTICES AND CORRESPONDENCE.

A Lady Associate desires information on the subject of Vegetable diet in illness and convalescence.

OATEN BISCUITS.—“A. L. C.” commends the new “oaten biscuit” made by Huntley & Palmer's.

DIETETIC REFORMER.—A yearly volume for 1876 can now be supplied (2s., post-free); also for the year 1875.

LEIPZIG.—The annual meeting of the German Vegetarian Society is fixed to take place at Leipzig on 5th September.

LONDON.—*Vegetarians who reside in or visit London will find excellent provision at the Restaurant of the People's Café Company, 1, Ludgate Circus, E.C.*

FRUIT PRESERVING.—*Those who are considering how best to put down their fruit supply for the winter should read again Mr. Jackson's useful hints in our magazine for October last year.*

LONDON.—*Mr. T. W. Richardson will lecture on Vegetarianism at the Milton Lodge I.O.G.T., on Wednesday, August 22; also at the Christian Bethel Lodge, on Thursday, September 27.*

"H. M. S." commends the "*Farina Vitæ*" manufactured by Edwards, Allen, & Kitching, 48 and 50, Holland Street, Blackfriars Road, London, S.E., as a combination of the best cereals, beans, &c.

"J. L." can obtain the lemon syrup commended by Mr. Gibson Ward from Messrs. Pattison and Son, wholesale confectioners, Spring Hill, Birmingham. Residents in Manchester may procure it from Mr. Smallman.

GLASGOW.—*Essay on "Food in its Relation to Health," before the Bridgeton Free Church Young Men's Literary Association, in the Session House, John Street, at 8-15 p.m., on Friday, 10th August, by Mr. John Auld.*

Spare copies of D. R. wanted for January and February, 1877; January and June, 1876; January, April, July, August, and November, 1875; February, June, October, and December, 1874; and September, 1873.

HEYWOOD.—*Messrs. Wild and Green (68, Aspinall Street, Heywood), have issued a business circular with an excellent price list of dietetic specialities, which purchasers will do well to send for. We wish them every success.*

VEGETABLE LEATHER.—*"R. S." has been told that an American newspaper (Scribner's Monthly) has lately reported about the manufacture of a newly invented vegetable leather for shoemakers, of which he would be glad to receive any information.*

"W." desires information concerning "*Thalysie*," a benevolent institution founded in Germany, and comprising a fund for bringing up destitute orphans as Vegetarians, irrespective of religious belief. It was also intended to found a Vegetarian hospital.

CIRCULATE.—*Our "Summary of the System," "Address to the Royal Society for Preventing Cruelty to Animals," and on "The Higher Phase of Temperance" (address to the Good Templar body), have been reprinted and can now be had for circulation.*

BIRMINGHAM.—*Mr. J. C. Pool desires to arrange for monthly meetings of members, associates, and others who may be interested. He will be glad to hear from any Birmingham friends who will assist with suggestions as to the best arrangement. Mr. Pool's address is—Ivy Cottage, New St., Solihull.*

WHALEY BRIDGE.—*Saturday, 18th August. Rambling excursion, fruit banquet, and social meeting. Those who wish to join the ramble should be at Whaley Bridge by 3 o'clock. Banquet at 5. Intending visitors should send post-card to Mr. Jackson. Subject for discussion: "Fruit: how best produced, preserved, and consumed."*

"T."—*We are frequently asked to advise in cases of sickness, or to name a medical man in regular practice who is himself a Vegetarian. Such men are scarcely to be found, but we have occasionally referred inquirers, with his kind permission, to one of our Vice-Presidents, who has advised in many cases with very marked success.*

LECTURES.—*The Rev. James Clark, the Rev. C. H. Collyns, M.A., the Rev. F. Wagstaff, Mr. Thomas Turner, and Mr. W. Gibson Ward have permitted us to mention their names as willing, by arrangement, to lecture on Vegetarianism, Dietetic Reform, or the Food Question. Invitations or proposals for lectures should be addressed to the Secretary.*

FRUIT CULTURE.—*"J. W." (Yarmouth), asks "which counties are best for fruit culture, within easy distance of London. What capital would be necessary to plant and work an acre or so of ground until it became profitable, and if there are any manuals which would help him?" We have very recently commended the little sixpenny work on Fruit Culture by the Rev. W. Lea, and probably others may be suggested.*

"F. J. A." (London) intends, about the end of August or beginning of September, to make a walking tour through Devonshire or Wales. He is desirous of finding a suitable travelling companion. He is ready to occupy between two and three weeks, and intends doing the holiday as cheaply as possible. He would be glad to hear, by communication through the Secretary, of any Vegetarian friend who would like to accompany him.

ON LENDING.—*"J. C. P." writes: "I duly received the parcel, and bound the books together for lending among my friends. I think this one of the best ways of spreading a knowledge of our principles. Many of us who cannot argue well can lend about our literature. I think it better to lend than to give. Gifts are often put aside without being examined; but when only a loan, which has to be returned, few are so uncourteous as to return a book without first reading it. Besides, we all know the influence which such reading had on ourselves, and I think few can read our literature without being convinced of the advantages of our pure diet. I shall be glad to keep four or five lots in circulation." We shall be glad to hear from any who will undertake to work in this way.*

VIII.

If a "Stammerer" will carefully and laboriously practice this rule he will speak distinctly: "Inhale freely, and speak upon the lungs full of air." I once knew a man who could not open his lips without a stutter, yet no man in college read more fluently. Why? In preparing to read he filled his chest, but in speaking he failed to take the time necessary for this. G. B. R. B.—In the Life of the Rev. Chas. Kingsley "Stammerer" will find a letter of advice, written by Kingsley, who was himself a stammerer.

IRELAND.—Mr. W. H. Richardson (40, Sparkenhoe Street, Leicester), an experienced guide in Irish travelling, informs us that he intends conducting a party this summer to the North and North-West of Ireland. Young men who need a fortnight's enjoyment and are ready to rough it among the wild and mountainous districts and rugged sea-coast of Ireland will find this a grand opportunity for the renewal of health and spirits at a very moderate expense. For costs and particulars address to Mr. Richardson. It is intended to start on 11th August for fourteen days.

MACARONI, ETC.—In reference to the suggestion of "H. S. Y." as to an arrangement to import "fruit, oil, macaroni, &c.," Mr. Jas. Clark, 30, Greenside Street, Edinburgh, writes: "I am agent for the Anglo-Italian Macaroni Company, who manufacture all the different kinds of macaroni and vermicelli, and whose goods are second to none. Indeed, seeing that the greatest care is taken as to cleanliness (a duty which few Italians practise) and in the selection of the grain from which it is manufactured, which should be of the finest description, coupled with experienced workmen, the home-made article is the best in the market, as the dangers arising from the sea voyage are avoided. As to price, I would undertake to deliver in Manchester, Birmingham, Sheffield, &c., at 4½d. per lb., put up in 28lb. boxes, 'long pipe,' carriage paid by the receiver. The finest Cream Olive Oil can also be supplied in casks of 25 to 30 gallons at 8s. 6d. per gallon. This is much the cheaper way to buy oil than in flasks."

RECEIVED:—Tobacco and Disease. Letters reprinted from the English Mechanic. (Trubner & Co. 1872.)—Confessions of an Old Smoker. By the Rev. John Stock, LL.D. (Elliot Stock.)—Smoke and Flame; a Story of Manchester Fast Life. One Penny. (Manchester: Tubbs & Brook.)—The Autobiography of a Clay Pipe. One Penny. (S. W. Partridge & Co.)—On the Infectious Nature of the Vaccine Disease, and the Necessity of Excluding the Vaccinated and Re-vaccinated during that Disease from Intercourse with Healthy Persons. By Dr. J. J. Garth Wilkinson. (London: The Mothers' Anti-Compulsory Vaccination League. 1877.)—The Model Sunday School Teacher. By Thomas Blake, M.P. for Leominster. (Sunday School Union.)—The Recuperative Power of the Holy Spirit. By Jas. C. Jackson, M.D. (Dansville, N. Y.)—The Holiday Season; a Day at Melrose. (The Waverley, Melrose.)—Caxton and the Spelling Reform. (Bath: I. Pitman.)—Economy in Walking, or Eight Millions Annually Saveable in Shoeleather. By Jas. Dowie. Price Sixpence. (455, Strand.)—The Triumphs of Prohibition in Vineland, N.J., and St. Johnsbury, Vermont. Price Twopence. (Manchester: 44, John Dalton Street.)—The Vaccination Laws; a Letter to Lord Lyttleton, by Thomas Baker, Barrister-at-Law. Threepence.—Letters to and from the late Lord Lyttleton on Vaccination. Threepence. (Millin Brothers, Wokingham.)—Land & Ballard on Vaccino-Syphilis; extracts from Harveian Lectures. (Stockton-on-Tees: W. M. Wright.)

COOKING STOVE.—"T. N."—A cheap cooking stove, which will do almost any amount of work with but little expense, is the American, sold by Poore, in Cheapside. I have had two of them, and have seen one heat all the irons for a laundress who had two or three noblemen's families to work for. Mine was the "Enchantress." S. P.—I strongly recommend the "Mistress," No. 6, family cooking stove, price £5 10s., made by Messrs. Smith & Wellstood, patent stove and kitchen range manufacturers, Glasgow, to whom he may apply for catalogues and prices. We have had one in use eighteen months, which has given complete satisfaction as regards cooking, cleanliness, and warming the house. I don't think there are any stoves made in this country equal in these respects, or for economy. Ours costs about one penny per day, and we burn a mixture of the coke from gasworks with slack. For baking, small coal is best. The stoves are fitted with pans, kettle, potato steamer, roasting tins, frying pans, poker, rake for cleaning out, &c., and contain oven, boiler, damper for regulating the draught, ash-box, &c. The boiler is fitted with a brass tap, is lined with sheet zinc to prevent rusting of the water, and is heated by tubes which pass underneath the fire, which may easily be kept in all night. J. K. Hill.—Mr. G. F. Clarke, of Church Green, Witney, Oxon, also testifies in favour of the American cooking stoves of Poore & Co. as "superior to any in the market." They are in great variety, adapted to all positions, and suitable for all classes, particularly artisans. They can be used either with coal, gas, or oil, and can be bought for a reasonable price. The sole agency is at 155, Cheapside, London; proprietors, W. Poore & Co. Illustrated catalogues are supplied post-free on application. "T. N.," who lives in London, should call and look at their stock and judge for himself. I made use of an American cooking stove for a long time whilst in America, heated with kerosine oil. It answered remarkably well. I am sorry I left it behind. These kerosine stoves, &c., are well adapted for cooking Vegetarian diet. They save a deal of trouble, economise fuel, and do their work well.

THE DIETETIC REFORMER,

AND

Vegetarian Messenger.

LXVIII.—NEW SERIES.]

1ST AUGUST, 1877.

[PRICE TWOPENCE.]

OUR readers can hardly be aware of the increased literary activity of the Society, of readers and writers alike. Edition after edition (5,000 each) of the four-page pamphlets are called for (Nos. 1-10), among the most recent being the able article on the History of Leprosy, by Mr. Gibson Ward. By an economical arrangement four kinds are printed at once, so that on each occasion there is an issue of 20,000. Two editions (the latter 5,000) of Mr. Barker's "Thoughts, Facts, and Hints on Human Dietetics" having been exhausted, a third, in a revised and improved form, is now in preparation. Quite recently has appeared a second revised edition (3,000 copies) of Professor Newman's article from *Fraser's Magazine*, and a third revised edition of Dr. Trall's "Scientific Basis." "Simplicity of Tastes," by the Rev. C. H. Collyns, M.A., and the Rev. J. Clark's address on "Abstinence from Animal Food a Scriptural Doctrine and a Religious Duty," are recent additions to our collection, and an edition of 2,000 of each has been printed. Mr. Couchman's popular tract—"How to Marry and Live Well on a Shilling a Day," has now reached a fifth edition. It has been carefully revised, and promises to be more popular than ever. Dr. Alcott's useful treatise on "Tea and Coffee," first issued nearly forty years ago, which has been the terror of successive generations of lovers of the stimulating—we beg pardon—the cheering cup, has been revised and overhauled by Mr. Thomas Baker, and is now issued by Mr. John Heywood in an enlarged and much improved form. Mr. Baker has also in hand, assisted by the ladies of his family, the preparation of a second edition of the *Dietary*. Mr. Storie, we believe, has sent to press a third edition, in a condensed and popular sixpenny form, of his "Dietetic Errors"—(the consumption of sugar and flesh); while Mr. Edwin Cox, L.D.S., of Preston, is just about completing a work on the Teeth, on which our friends may rely at once for judicious professional guidance, and for fearless, scholarly, and graceful statement of the causes at work in the dietetic errors of society for the destruction not only of the teeth of man, but of his health and happiness generally.

“Fruit and Bread,” a translation from the German for which we are indebted to the enterprise of Dr. Holbrook, is binding, and we hope will be ready for posting by the time this number is issued. The Executive has decided to have some copies done in a better binding, with gilt edges, at 3s. 6d., and the remainder in cloth boards at 2s. 6d. Copies of the former will be shortly posted to all subscribers of half-a-guinea and upwards (under Rule 8). Probably readers and inquirers generally too little consider their great obligations to our authors and literary teachers, by whose aid our students and workers are enabled to acquire and disseminate the knowledge of truths highly necessary to the physical welfare of man in quarters rarely accessible to the visits of the popular lecturer—whose way, indeed, they often prepare.

DR. NICHOLS, in *Our Living Age* for 14th July, promises to treat the diet cure, in a paper to be continued through successive numbers. He goes on to say:—

“It is a subject of curious interest and of very great importance. The diet cure, in its second stage, becomes the blood cure. The blood is the life, and supplies all the needs of life and of cure. In the third stage the diet cure becomes nerve cure; and then higher, more interior, more vital. The diet cure in all its stages is of extreme interest. Every disease that can be cured at all can be cured by a well regulated diet, which is the substantial basis of life and health—of its preservation and its restoration. Meantime, make the most of the delicious strawberries.”

Unfortunately, owing to the discontinuance of this paper, [after six appearances, this intention cannot at present be realised.]

It is so many years since the Society published the very small series of “Vegetarian Messenger Tracts,” envelope size, in penny packets, of sixteen each, that probably few of our present readers have seen them. But the condensed reasons for the Vegetarian principle, the work of Mr. Simpson, or some of our early pioneers, which formed No. 1 of the series, can hardly be surpassed for completeness, conciseness, and breadth. Very recently this summary has been slightly expanded, and re-issued in a convenient form, for general circulation. Any helper who can undertake to place copies in the hands of intelligent readers who are yet unacquainted with our principles, will be supplied with copies for this purpose, on application. It is remarkable from what diverse points of aspect many have been led to our common conviction. This is well exhibited in the summary which follows, and which we are sure all readers will be glad to see in our pages. Our German friends have a like experience, and their monthly organ, the *Vereinsblatt*, contends for the Vegetarian system of diet as being founded on the basis of

“physiology, psychology, philosophy, ethics, statistics, history, agriculture, and social economy.” Here follows our summary :—

The *Principle*.—That Man, as a physical, intellectual, and moral being, becomes most completely developed in all his faculties when subsisting upon the direct productions of the vegetable kingdom.

The *Reasons* for entertaining this principle are various, with different persons, but they are principally based—

I.—On the APPOINTMENT of man's food at the Creation.—Genesis i., 29.

II.—On the ANATOMICAL STRUCTURE OF MAN, as described by LINNÆUS, CUVIER, and other eminent naturalists, who express their conviction that man was designed to live on the fruits of the earth.

III.—On PHYSIOLOGY, which shows that the purest blood, and the most substantial muscle, sinew, and bone are produced upon this diet.

IV.—On CHEMISTRY, as taught by Liebig, and other eminent chemists, who affirm that all nutriment is derived from the vegetable kingdom, where it is found of the purest kind, and in the most suitable proportions.

V.—On ECONOMY, which is every way promoted by a system which provides more sustenance for 1d., from farinaceous food than for 1s. from the flesh of animals.

VI.—On AGRICULTURE, which shows the vastly greater amount of food obtained from vegetable produce, compared with that from animal produce, from the same extent of land.

VII.—On PSYCHOLOGY, which proves that in proportion as this principle is adhered to the passions are kept in subjection to the moral principle.

VIII.—On ÆSTHETICS, which seeks to cherish all that is sublime and beautiful in human nature, to dispense with the slaughterhouse, and to liberate from a degrading occupation, the butcher, the grazier, and the cook.

IX.—On HISTORY, which shows that this principle was a rule of life at the happiest—the primeval—period of human existence ; and that wherever it has been adopted it has proved itself to be beneficial to the human race.

X.—On HUMANITY, which laments the unnecessary slaughter of animals for food, and which regards “peace on earth” as impossible, and “goodwill among men” as indefinitely remote, while cruelty, even to “animals,” is tolerated and generally prevalent.

XI.—On the EXPERIENCE and TESTIMONY of great and good men, in ancient, modern, and present times.

XII.—On the INDIVIDUAL CONSCIOUSNESS of its truth, which becomes more and more powerful in proportion as the principle is adhered to in practice.

The *Practice* is described in successive numbers of the *Dietetic Reformer*.

DR. RICHARDSON, F.R.S., last year made a series of reports “on experimentation on animals for the advance of practical medicine.” No. VII. of these reports, which appeared in *Nature* of 31st August, 1876, had reference to the painless extinction of animal life, and contains admissions, although guarded ones, which our readers must welcome. He says :—

The latest experimental researches which I have conducted on lower living animals have had for their object the discovery of a ready, cheap, and innocuous method for killing without pain those animals which are destined, as yet, for the food of man. If the labour of the physiologist be allowed to progress, the day will soon arrive when the slaughter of animals for food will become unnecessary, since he will be able to so transmute the vegetable world as to produce the most perfect and delicious foods for all the purposes of life without calling upon the lower animal world to perform the intermediate chemical changes. But until this time arrives animals will have to be slaughtered, and my research has been directed to make a process which at present is barbarous and painful, painless in the most perfect degree. For this purpose the various modes of rapid destruction of life—by powerful electrical discharges, by rapid division of the *medulla oblongata*, and by the inhalation of various narcotic vapours, have been carried out. The experiments, which have been exceedingly numerous, have led me to the conclusion that the most perfect of the painless methods of killing is by the inhalation of carbonic oxide gas. So rapid and complete is the action of this gas, that I may say physiological science has done her part, as far as it need be done, for making the painless killing of every animal a certain and ready accomplishment, an accomplishment also so simple that the animal going to its fate has merely to be passed through the lethal chamber, in order to be brought in senseless sleep into the hands of the slaughterer. The application of teaching and the putting into practice this humane process lies now with the world outside science; but to insure its acceptance, all the force of selfishness, of prejudice, and of practical apathy for the sufferings of the animal creation, have to be overcome. There is a great deal of talk and a great deal of sentiment abroad on the question of the sufferings of the lower animal kingdom, but when an attempt is made to relieve those sufferings by the invention of methods for operating surgically without the infliction of pain, or for painless killing, the true and vital sympathy which one would expect in support of such practical and humane efforts, until they are made perfect and universal, can scarcely be said to be found at all. With the exception of a few, not a dozen altogether, of really humane ladies and gentlemen, I have found no one, out of the ranks of science, in the least interested in the saving of sufferings to which I am now directing attention. The man of science stands and wonders at the strangeness of the psychological problem before him; and, in spite of himself, is forced to the conclusion that, practically, the noise that is made at him in the name of humanity is, after all, sounding brass and tinkling cymbal.

We quite agree that it is desirable “so to transmute the vegetable world as to produce the most perfect and delicious foods,” but, for our part, we do not care to wait for this interesting operation before abandoning foods of an unwholesome character. For us the day *has* arrived which Dr. Richardson anticipates in the indefinite future; for us, certainly, “the slaughter of animals for food” *has* “become unnecessary.” Dr. Richardson, however, thinks the day still remote, and meantime suggests, as Dr. McCormac, Mr. G. J. Holyoake, and others, have done before, the adoption of painless slaughter by the inhalation of carbonic oxide gas. While we by no means underrate “the labour of the physiologist,” we cannot help thinking that the labour of the gardener and the horticulturist has a very direct relation to the end to be attained. We quite

agree with Dr. Richardson that there is a "great deal of talk and a great deal of sentiment"—*i.e.*, unreal or artificial sentiment—abroad as to animal suffering; but we must claim that many more than a dozen are to be found witnessing against its infliction, and that every member of our own Society joins in protest against the prevalent inhumanity; while it is our misfortune not unfrequently to find the "man of science" endorsing the popular illusion, and leaving us to bear our witness alone.

ON THE OBJECTIONS TO THE USE OF LEATHER AS A COVERING TO THE HUMAN FOOT.

The materials of which boots and shoes are generally constructed do not appear to be very well adapted for the purpose. Indeed it requires no practical evidence to show that they are deficient in many respects, affording in bad weather a very imperfect protection to the foot, while they do not preserve it in the uniform degree of temperature which the extremes of our climate demand; in short, they do not make proper provision for the physical well-being of the foot. There is, however, a strong current of inquiry in favour of improvement. . . . Boots and shoes worn in this country are now, as from time immemorial, manufactured from leather which is procured from the skins of the domesticated animals that supply us with labour and butcher-meat, . . . while in addition to the home supply, a large number of foreign hides are also required.

Early maturity and the extra fattening of stock by farmers, coupled with more rapid processes of manufacture [rendered possible] from improvements in the chemical agents employed, all exercise certain influences, and the common complaint is that, upon the whole, the quality is not improving. There cannot be a doubt that "the rage for cheap boots and shoes" has given rise to the splitting of hides, and to rapid processes for producing an inferior article.

The principal objections to leather, as at present manufactured, are (*a*) that a hide, however well tanned, is not of uniform quality throughout; (*b*) that irrespective of this difference of quality, no little difficulty is experienced, in laying in stock, where the hides are in other respects equal to each other, from the various injuries they receive before the animal is slaughtered—such as when the skin is kept continually wet and in an unhealthy state from inattention to cleanliness in fattening. (*c*) Again, that when made into boots and shoes, the leather, both soles and uppers, is liable to become rigid and hard, and that even when kept pliant and flexible, it is non-elastic, and, therefore, unsuited to the contractibility and expansibility of the foot; while when wet is kept out by means of grease or other repellants, the perspiration of the foot is kept in to the injury of health.

It is singular that an article which is subject to so many heavy objections should continue to be so extensively and almost exclusively used as a covering for the foot of man, when the world presents so many other articles used in the manufacture of dress. In a primitive [barbarous] state of society the skins of animals had no doubt much to recommend them; but the progress of civilisation and of science is evidently so far ahead of the leathers now in use that the present state of things is manifestly out of date. . . . Of late years, various manufactures have been introduced for the purpose of obviating these objections and of effecting the improvements contemplated. . . . At present there is a strong bent of inclination in favour of

different manufactured fabrics, both for soles and uppers ; and although nothing specially deserving has yet been discovered and sufficiently tested at the bar of experience to be received as a standard substitute for leather, substantial progress is being made in this direction.

In this line of operation [the custom of using manufactured fabric other than leather for parts of shoes, &c.] we cannot fail to perceive a practical acknowledgment of the objections [above stated]. . . . At the same time a spirit of progress is at work which will one day unquestionably triumph over all difficulties in the way of providing a perfect covering for the foot.—“*The Foot and Its Covering.*” By James Dowie. 1861.

THE CHILDREN'S TABLE.

ON one side of our dining-room is the children's table, which is filled by two sets twice a day. First come, at seven o'clock in the morning, a brood of little ones, between twenty months and four years of age. They are fifteen in number, and just fill the table. At eight o'clock, which is the family hour for breakfast, the same table, reset by busy hands, is filled by an older class, between four and twelve years of age, also fifteen in number. At three o'clock, the family hour for dinner (we live on two meals), the table is again filled by the older children, and the little ones, who had a lunch at noon, come after.

The older class have the same food as the family, subject to the discrimination of their attendants. The smaller fry, who are all up and dressed for breakfast at seven o'clock, have bread and milk, Graham's mush, or farina, toast, ripe or preserved fruit, or fruit sauce of some description. In place of toast they sometimes have eggs, lightly cooked. Seven or eight of the little ones begin with a cup of barley porridge, and others with bread and milk. They have sugar on their mush, and bread and butter if they want.

After breakfast they are suitably dressed and start off with watchful attendants for a ramble on the lawn or to play in their yard, where they have a summer house, a heap of lake sand, carts and shovels, and various other means of amusement. At half-past ten they all come in, and their little heads are laid on pillows for a nap, which generally lasts an hour and a half. A lunch is ready for them when they awake—a slice of bread and butter, or a piece of gingerbread, and a drink of porridge, which they take with a relish. Then outdoors again until three o'clock, when they are brought in, washed and combed, and prepared for dinner. They are accustomed to sit a little while and get a quiet spirit before going to the dining-room. For dinner they have the same as for breakfast, with the addition of potato, mashed and moistened with milk, and an occasional dish of boiled rice, custard, or something of that nature. Rich cake and pastry are never given them, and raisins and confectionary only as a very rare treat.

After dinner they are out of doors an hour or two more ; then they come in and sit down half an hour, and have a little meeting in which they listen to Bible stories, repeat their little verses, and confess Christ all round. This brings them to seven o'clock, which is their time to be undressed and put to bed. They bath twice a week.

Restricted to wholesome food and dressed with vigilant attention to the changes in the weather, our children are almost entirely exempt from summer complaints, colds, or coughs. Not one of the fifteen have been sick a single day this summer. They have a great advantage in not being brought up in the kitchen, or near it, where they would be tempted to eat irregularly. Living so much on fruit all the time, the accession of the special fruit season does not bring so many dangers to our

C A T E N A

OF

AUTHORITIES DENUNCIATORY OR DEPRECIATORY

OF

THE PRACTICE OF FLESH-EATING.

I.

HESIOD. EIGHTH CENTURY B.C.

HESIOD—the poet *par excellence* of peace and of agriculture, as Homer is of war and of the “heroic” virtues*—was born at Ascra, a village in Bœotia, a part of Hellas, which, spite of its proverbial fame for beef-eating and stupidity, gave birth to two other eminent persons—Pindar, the lyric poet, and Epaminondas, the great military genius and statesman.

The little that is known of the life of Hesiod is derived from his “Works and Days.” From this celebrated poem we learn that his father was an emigrant from Æolia, the Greek portion of the north-west corner of the Lesser Asia; that his elder brother, Perses, had, by collusion with the judges, deprived him of his just inheritance; that after this he settled at Orchomenos, a neighbouring town—in the pre-historical ages a powerful and renowned city. This is all that is certainly known of the author of the “Works and Days,” and “The Theogony.” Of the genuineness of the former there has been little or no doubt; that of the latter—at least in part—has been called in question. Besides these two chief works, there is extant a piece entitled “The Shield of Hercules,” in imitation of the Homeric Shield (*Iliad*, xviii.) The “Catalogues of Women”—a poem commemorating the heroines beloved by the gods, and who were thus the ancestresses of the long line of heroes, the reputed founders of the ruling families in Hellas—is lost.

* Even the author of the *Iliad*, however, seems occasionally conscious of a better state of things than war and slaughter, as, for example, in the following lines:—

“Where the far-famed Hipemolgian strays,
Renowned for justice and for length of days:
Thrice happy race! that, innocent of blood,
From milk innoxious seek their simple food.
Zeus sees delighted and avoids the scene
Of guilty Troy, of arms and dying men.”

—“*Iliad*,” XIII.

The charm of the "Works and Days"—the first didactic poem extant—is its apparent earnestness of purpose and simplicity of style. His frequent references to, and rebuke of, the legal injustices—his sense of which had been quickened by the iniquitous decisions of the judges already referred to—are as *naïve* as they are pathetic.

Of the "Theogony," the subject, as the title implies, is the history of the generation and successive dynasties of the Olympian divinities—the objects of Greek worship. It may, indeed, be styled the Hellenic bible, and with the Homeric Epics, formed the principal theology of the old Greeks, and of the later Romans or Latins. The "Proœmium," or introductory verses—in which the Muses are represented as appearing to their votary at the foot of the sacred Helicon, and consecrating him to the work of revealing the divine mysteries by the gift of a laurel-branch; and the following verses describing their return to the celestial mansions, where they hymn the omnipotent Father—are very charming. To the long description of the tremendous struggle of the warring gods and Titans, fighting for the possession of heaven, Milton was indebted for his famous delineation of a similar conflict.

The "Works and Days," in striking contrast with the military spirit of the Homeric epic, deals in plain and simple verse with questions ethical, political, and economic. The ethical portion exhibits much true feeling, and a conviction of the evils brought upon the earth by the triumph of injustice and of violence. The well-known passages in which the poet figures the gradual declension and degeneracy of men from the golden to the present iron race, is the remote original of all the later pleasing poetic fictions of golden ages and times of innocence.

According to Hesiod, there are two everlastingly antagonistic agents at work on the earth: the spirit of war and fighting, and the peaceful spirit of agriculture and mechanical industry. And in the apostrophe in which he bitterly reproaches his unrighteous judges—

"O fools! they know not, in their selfish soul,
How far the half is better than the whole:
The good which Asphodel and Mallows yield,
The feast of herbs, the dainties of the field"—

he seems to have a profound conviction of the truth taught by Vegetarianism—that luxurious living is the fruitful parent of selfishness in its manifold forms.*

* Similarly Horace has it—

"Let olives, endives, mallows light
Be all my fare,"

while Virgil thus indicates the charm of a rural existence for him who realises it:—

Whatever fruit the branches and the mead
Spontaneous bring, he gathers for his need.

That Hesiod regarded that diet which depends mainly or entirely upon agriculture and upon fruits as the highest and best mode of life, is sufficiently evident in the following verses descriptive of the "Golden Age" life:—

"Like gods, they lived with calm, untroubled mind,
Free from the toil and anguish of our kind,
Nor did decrepid age mis-shape their frame.
Pleased with earth's unbought feasts: all ills removed,
Wealthy in flocks,* and of the Blest beloved,
Death, as a slumber, pressed their eyelids down:
All nature's common blessings were their own.
The life-bestowing tilth its fruitage bore,
A full, spontaneous, and ungrudging store.
They with abundant goods, 'midst quiet lands,
All willing, shared the gatherings of their hands.
When earth's dark breast had closed this race around,
Great Zeus, as demons,† raised them from the ground;
Earth-hovering spirits, they their charge began—
The ministers of good, and guards of men.
Mantled with mist of darkling air they glide,
And compass earth, and pass on every side;
And mark, with earnest vigilance of eyes,
Where just deeds live, or crooked ways arise,
And shower the wealth of seasons from above."‡

The second race—the Silver Age—inferior to the first and wholly innocent people, were, nevertheless, guiltless of bloodshed in the preparation of their food; nor did they offer sacrifices—in the poet's judgment, it appears, a damnable error. For the third—the Brazen Age—it was reserved to inaugurate the feast of blood:—

Strong with the ashen spear, and fierce and bold,
Their thoughts were bent on violence alone,
The deed of battle, and the dying groan.
Bloody their feasts, with wheaten food unblessed.

According to Hesiod, who is followed by the later poets, the "immortals inhabiting the Olympian mansions" feast ever on the pure and bloodless food of *Ambrosia*, and their drink is *Nectar*, which may be taken to be a sort of refined dew. He represents the divine Muses of Helicon, who inspire his song, as reproaching the shepherds, his neighbours, "that tend the flocks," with the possession of "mere fleshly appetites."

* The same apparent contradiction—the co-existence of "flocks and herds" with the prevalence of the non-flesh diet—appears in the Jewish theology, in *Genesis*. It is obvious, however, that in both cases the "flocks and herds" might be existing for other purposes than for slaughter.

† *Daimones*, the *dæmon* in Greek theology, was simply a lesser divinity—an *angel*.

‡ Compare Spenser's charming verses ("Faery Queen," Book ii., canto 8): "And is there care in heaven," &c.

Ovid, amongst the Latins, is the most charming painter of the innocence of the "Golden Age." Amongst our own poets, Pope, Thomson, and Shelley—the last as a prophet of the future and actual rather than the poet of a past and fictitious age of innocence—have contributed to embellish the charm of the past and the hope of the future.

II.

PYTHAGORAS. 570—470 B.C.

"A GREATER good never came, nor ever will come, to mankind, than that which was imparted by the gods through Pythagoras." Such is the expression of enthusiastic admiration of one of his biographers. To those who are unacquainted with the historical development of Greek thought and Greek philosophy it may seem to be merely the utterance of the partiality of hero-worship. Those, on the other hand, who know anything of that most important history, and of the influence, direct or indirect, of Pythagoras upon the most intellectual and earnest minds of his countrymen—in particular upon Plato and his followers, and through them upon the later Jewish and upon very early Christian ideas—will acknowledge, at least, that the name of the prophet of Samos is that of one of the most important and influential factors in the production and progress of higher human thought.

There is a true and there is a false hero-worship. The latter, whatever it may have done to preserve the blind and unreasoning subservience of mankind, has not tended to accelerate the progress of the world towards the attainment of truth. The old-world occupants of the popular Pantheon—"the patrons of mankind, gods and sons of gods, destroyers rightlier called and plagues of men"—are indeed fast losing, if they have not entirely lost, their ancient credit, but their vacant places have yet to be filled by the representatives of the most exalted ideals of humanity. Whenever, in the place of the representatives of mere physical and mental force, the *true* heroes shall be enthroned, amongst the moral luminaries and pioneers who have contributed to lessen the thick darkness of ignorance, barbarism, and selfishness, the name of the first western apostle of humanitarianism and of spiritualism must assume a prominent position.

It is a natural and legitimate curiosity which leads us to wish to know, with something of certainty and fulness, the outer and inner life of the master spirits of our race. Unfortunately, the *personality* of

children as to children of different habits. Baked beans—a dish omitted above—the children have as often as the family, and like much. When *we* bake beans, however, we do not bed a great piece of fat pork in the middle, but season with butter.

The barley porridge in the children's diet deserves further mention. Three or four years ago we were visited by a lady from New York, a professional nurse for mothers and infants under most eminent physicians in the city. We learned many good things of her, but nothing for which we are so much indebted as this porridge, which we have given to our babies and young children ever since. For infants deprived by any accident of their natural food, and for infants newly weaned, it is the best dinner we have ever found. For such we use the imported and prepared barley sold by the druggists. For older children common pearl barley, nicely ground, is just as good.

To one table-spoonful of barley add two cups of water and one of milk. Put the water on the stove and the barley into a cup. Add a little water to the barley, enough to make a paste; stir smooth, and then add water sufficient to make it run. (Do this in making flour thickening for anything if you do not want to make it lumpy. This may be thought trivial, but we have seen many women, in making this porridge, put too much water to the flour at first, obliging them to work and work to get out the lumps.) When the water boils put in the thickening; boil it in three or four minutes; then add the milk and let it come to a boil. Sweeten with white sugar to the taste of mother's milk. We do not always scald the milk in, but add it when we give the porridge to the baby, and for two years' old we increase the proportion of milk to one-half or two-thirds, sweetening not at all.—“*Oneida Community Cooking; or, a Dinner Without Meat.*” By Harriet H. Skinner.

Poetry.

PYTHAGORAS AND THE COUNTRYMAN.

Pythagoras rose at early dawn,
By soaring meditation drawn;
To breathe the fragrance of the day,
Through flow'ry fields he took his way.
In musing contemplation warm,
His steps misled him to a farm,
When, on the ladder's topmost round,
A peasant stood; the hammer's sound
Shook the weak barn. Say, friend, what care
Calls for thy honest labour there?

The clown with surly voice replies,
Vengeance aloud for justice cries.
This kite, by daily rapine fed,
My hens annoy, my turkeys' dread,
At length his forfeit life hath paid;
See on the wall his wings display'd;
Here nail'd, a terror to his kind,
My fowls shall future safety find:
My yard the thriving poultry feed,
And my barn's refuse fat the breed.

Friend, says the sage, the doom is wise ;
 For public good the murd'rer dies.
 But if these tyrants of the air
 Demand a sentence so severe,
 Think how the glutton, man, devours ;
 What bloody feasts regale his hours !
 O impudence of power and might,
 Thus to condemn a hawk or kite,
 When thou, perhaps, carniv'rous sinner,
 Had pullets yesterday for dinner.
 Hold ! cried the clown, with passion heated,
 Shall kites and men alike be treated ?
 When Heaven the world with creatures stor'd,
 Man was ordained their sovereign lord.

Thus tyrants boast, the sage replied,
 Whose murders spring from power and pride.
 Own, then, this manlike kite is slain
 Thy greater luxury to sustain ;
 For "petty rogues submit to fate,
 That great ones may enjoy their state."

GAY (Fable xxxvi).

Correspondence.

BREAD.—Bread made with yeast powder is more digestible and wholesome than barn bread, and will keep longer. I have had it palatable a fortnight after baking. There is in addition a little more bread for the amount of flour used.—HENRY M. STEELE, M.R.C.S.

DUBLIN.—I suppose it is too far to send a lecturer here, else there is a large field open. Meat is even dearer than in England. The bread is very bad. I have been obliged to buy a mill and make my own. Fruit and green vegetables are scarce and expensive.—W. E. S.

CORDIALLY WELCOME.—I am obliged for *Dietetic Reformer*, and other papers. I well know the superior healthfulness of Vegetarian diet (properly selected), though as a matter of convenience I no longer practise it. Engaged in professional work, with no leisure to superintend suitable cookery, there is not the remotest chance of my renouncing "the fleshpots of Egypt" altogether ; but if eligible, as a Vegetarian in principle but not in practice, I shall be glad to be enrolled as "an Associate." P.O.O. for annual subscription is enclosed.—NORMAN KERR, M.D., F.L.S.

CONCERNING CHILDREN.—I had two orphan children committed to my care—one seven, the other ten years old. The little girl had been treated for consumption, had a tiny pulse, dry hair, which never seemed to grow, and teeth undeveloped ; the boy was puny and weak-boned. I tried them at first with mixed diet—being nervous from inexperience with children—and good habits, dietetic and otherwise, but soon summoned courage, and with thorough going Vegetarianism—wheat-meal porridge in the morning and brown bread and fruit, and no eating between meals—I have now a strong boy, who can lift or carry weights, run remarkably fast, and is the picture of joyous youth. The little girl is still pale, but strong, and free from cough. Both children [have grown six and seven inches taller respectively. Hair and teeth in excellent condition—this with only two years' Vegetarianism.—S. P.

CHEERING.—I am very glad to observe a great improvement in the *Dietetic Reformer*. I thank you all much for your increased energy and good will. May God bless your efforts to the utmost, is the desire of your old friend—WILLIAM OLDHAM.

BREAD.—I wish the Society would publish a thoroughly good pamphlet on the "Bread Question," about the same size and price as the "Penny Cookery." I am sure it would take well and do a great deal of good.—W. A. W. [We shall try. Eds. *D. R.*]

THE SOUTH SEA ISLANDERS.—I presume you know something of our M.P., Mr. Brassey—who has just returned from his yacht tour round the world. I went on board as soon as he arrived, and in the course of conversation asked in what part of the world he had seen the finest specimens of men. He replied that nowhere had he seen such finely developed human beings as in some of the South Sea Islands. I then enquired what their food consisted of. He said he had never seen them eat anything but nuts and fruits. This I thought pleasing testimony to our cause.—H. J. GODBOLD, Hastings.

FOR LADIES.—I do not feel surprised to hear of lean Vegetarians when I read of the extraordinary dishes which are provided by some in lieu of meat. If a lady would look critically at the morsel of meat which arrives upon her plate after all the rushing to and fro of the butcher's boy—the cook and her temper—the kitchen fires, greasy dishes, dirty cloths—and then the butcher's bill and corresponding doctor's bill when somebody in the house has eaten too much grease—I think there are few ladies who would not find something out that would give equal nutriment to the body; and why should Vegetarians imitate these processes? The whole meal contains all the nutriment the body requires, and if we determined not to eat until we are hungry that will be the best *brown sauce*, while a steady determination not to eat the abominations perpetrated in white flour would be a *white sauce*, which would make them fair, with good hair and teeth, giving a bright expression to the countenance.—S. P.

A CHILDREN'S MISSION.—It is reported that the employment of a magic lantern, with coloured views, at lectures, arranged on behalf of the Peace Society, has proved very successful. The lectures have been crowded and enthusiastic. The young people have been especially delighted and impressed. The Anti-Tobacco Society some time ago had this attractive method of promoting truth under their consideration, but came to no resolution. They did not find the man to carry it out. If he were found, would it not be quite possible to provide him with a magic lantern and suitable slides, and to offer his services to schools and Bands of Hope to lecture and illustrate such a course of subjects as these, for a week's children's mission? MONDAY: Peace and Industry. TUESDAY: The Wonderful Bottle. WEDNESDAY: The Mischievous Pipe. THURSDAY: All Round the Orchard. FRIDAY: A Farewell Mixture. There could be no difficulty in finding suitable slides. Friends and societies interested would surely help on such a harmonious bit of co-operation for the instruction of the children. Such a programme would prove attractive to children by the hundred, and would go a long way to meet Mr. Jackson's suggestion, that we must begin with the little ones. The lectures might be as varied as the slides, and made real entertainments, and the children everywhere would provide their own music, of which there should be plenty.—SIGMA.

The value of milk as an article of diet is becoming better understood. Milk, oat-meal, peas, and the whole meal of grain are the most nourishing kind of food. At Ralahine we had fine, strong, healthy men and women, whose sole diet was new milk and vegetables three times a day.—E. T. Craig in the *Co-operative News*.

Experience.

I have been a Vegetarian eighteen months, and find myself healthier, stronger, and more capable of endurance than ever in my flesh-eating days, having had no illness, except a slight cold, since leaving off the use of flesh, although very often under the doctor before. When I ate flesh, walking a few miles would knock me up completely; but a fortnight ago I walked seventeen miles, on a hot day, in three and a half hours, having had nothing to eat or drink from four and a half hours before starting till half an hour afterwards. This was certainly not bad for a person like myself—delicate, unused to hard work, five feet six inches in height, nineteen years old, and weighing only one hundred and twelve pounds. I was very little fatigued at the end of the walk.—J. K. HILL.

I shall be glad to join your Society as a *member*. I feel I can never thank you enough. By means of your publications I have been led into a glorious enjoyment of life, for I am simply revelling in health. My former life seems quite distasteful. The Society, I am sure, has a bright future.—S. McClymont, Salisbury.

I can speak from two years' experience of the efficiency of the Vegetarian system. Since I began I have gained a stone in weight, and, although 22 years of age, I have grown taller within the last six months. I have not had a day's illness since I commenced, whereas previously I suffered frequently from severe bilious attacks, and general weakness.—W. K.

After the perusal of tracts you kindly sent me in the autumn of last year, I determined to give the Vegetarian diet a fair trial, and see for myself how it would agree with my constitution. I have tried it for eight months, and am greatly pleased with the results. I am so much better, both in mind and body, that I should have a difficulty to express in words the great change for the better. I should like, therefore, as far as I can, to strengthen a society that is calculated to do so much good, and shall feel it an honour to be enrolled a member. I beg to enclose a cheque for one pound as my annual subscription. I know well how often fidelity to principle subjects to a laugh and a sneer, but I remember the advice given by an eminent writer, "Struggle on to victory. Never give up when you are right. A frown is only a muscular contraction, and can't last long. A laugh of derision is but the modified bark of a cur. If you can be laughed out of the truth, or the truth out of you, you are weaker in intellect than the fool, whose argument is a guffaw, and whose logic is a sneer." Those words have constrained me to pursue an open course, and not to hide the light I have under a bushel—to remember our great responsibility to live an exact and truthful life; for, when we little think, we are impressing others for good or for ill—and woe to us if it be for ill. In our membership I feel as one who has commenced a new and higher path of existence, more in harmony with my fellow creatures—as though I have signed a covenant not to slay or cause to be slain, not to torture or cause to be tortured. I cannot tell you how glad I am; I feel I could say to all men, Come and partake of my gladness.—W. N. ARMFIELD.

I am much pleased with the programme of your Society. Were I in Manchester I should esteem it a privilege to belong to it, and do what I could to advance its interests. I have been a Vegetarian between twenty and thirty years. I am now in my fifty-eighth year, but most persons think me about forty or forty-five, because I look and feel so young. I do not use glasses yet. I am hoping I shall not find it necessary to use them at all. My health is perfect. I rarely feel tired. After preaching three

times in one day, and leading as many prayer-meetings, I am as fresh at night as in the morning. Life to me is a luxury. My feelings vary but little during the entire year. I usually rise before five in the winter, and earlier in the summer. I seldom spend seven hours in bed. I go to sleep in about three minutes after retiring. I take a sponge bath every morning on rising. My mind is clear as crystal. I am astonished at my freshness. My power of endurance is considered by some almost miraculous. I find no one who lives in the common way that can endure hardness as I do without being tired. It was not so when I lived as others do. I am fully convinced that this glorious result is occasioned by my diet, and the blessing of the Lord. I have no hunger between [my two daily] meals. I eat slowly, occupying from thirty minutes to an hour. I formerly ate the same amount in five or ten minutes. I enjoy my food very much. I see no occasion for any change of my mode of living, after trying it for over twenty years.—REV. MILES GRANT, 144, Hanover Street, Boston, Mass.

[To Rev. C. H. COLLYNS.]—Having seen in the *Times* a statement as to your having addressed a meeting in favour of Vegetarianism as a cure for gout, I trust you will excuse my liberty in writing to add my testimony to the effects of diet as a cure or preventive of disease. I became a teetotaller at the age of twenty-seven, and a Vegetarian at the age of thirty-four. At present I am in my sixty-second year, having been born September 7th, 1815. When between fifty and sixty I became subject to gout, lumbago, and neuralgia—complaints to which hitherto I had been a perfect stranger. But I keep these, and probably other ailments completely off, through having lessened my quantity of food. And I cannot but consider the complaints of age to be greatly owing to people thinking they are to live the same as when in their vigour; whereas, it stands to reason that as our organs become weaker we should give them less work. How I should have fared as to the said complaints, had I continued the use of alcohol and animal food, it is impossible to say. But I have found that Vegetarianism alone has not secured me from their attack in the advance of life. Probably, the said system has facilitated my plan of reduction. I have found abstinence from food on an emergency far easier, and attended with nothing like the degree of sinking, as a Vegetarian, that I felt under similar circumstances as a meat-eater. Also, opponents are fond of alleging that we should be under disadvantage in illness, from having nothing to reduce from, as in the case of those who live on stimulating diet. I am convinced that such is a complete fallacy. In the first place, it does not follow that in our case we should need lowering; and in the second, in all cases where a reduction is necessary, a Vegetarian is the very one who can reduce, whereas to others it is a risk. The difference is, that with us it must consist in a diminution of quantity instead of a change of quality. I am thankful to say that by my present method I go on year after year in freedom from pain and disease. Were I to transgress in the least degree, by exceeding my measure only a trifle, it would be the cause of suffering in some form. Such is matter of experience. My rule is to leave off where I could eat more, without taking so little as to feel low and starved. I am aware that this is no new plan, but one which has been recommended to the weak in all times. But probably it has been one of those things which have been more advised than practised. It is years since I touched medicine. I may add that it was not gout in particular, but other complaints besides, which began to assail me in the descent of years. I attribute it, as I before alluded, to the amount of food which had hitherto been good for me becoming too much, and this was a warning to me to retrench. Gout and lumbago I have been visited with only once; the former nine years ago; the latter, as far as I can recollect, about six years back. My attack of gout was very slight. That of lumbago was severe, but only

lasted one night, and I have never had a repetition of it. Neuralgia I have had several times, but that only because I had not brought myself into a complete rule, on all occasions, as to quantity. Since ascertaining the right method I have kept to it, and consequently do not suffer that or pain of any other kind. Such slight visitations as the above, speak well for a system, where we see others constant martyrs. I believe that had I continued the use of animal food, it would either have been my death, or have rendered me a monument of suffering year after year. I have never smoked or taken snuff, and I have always been in the habit of taking plenty of exercise. Though it does not suit me to come forward and attend meetings, I am yet always glad of an opportunity of giving the results of my experience. And I cannot conclude without acknowledging the hand of God in these matters. He has directed me into paths, and given me strength to walk in them. They are ways which not my own judgment nor the advice of friends would ever have prescribed, but which I have found, on trial, to be the right ones. Nor has it been my own strength which has enabled me to persevere. I have been a great object of God's mercy. I have been under the merciful guidance of One who has "ways that we know not of," and in the keeping of whose commands there is great reward.—A CLERGYMAN OF THE CHURCH OF ENGLAND.

I beg to enclose a P.O. Order for my subscription. I am glad to say that a Vegetarian diet suits me admirably—altogether, I feel stronger and better than I did six months ago. Before I adopted a Vegetarian diet, I was in a low state of nervous weakness, from overwork at Cambridge. For six months I took quantities of beer, wine, cod-liver oil, and tonic medicine, but was not at all benefited. I accordingly changed my habits completely and suddenly—gave up meat and alcohol—went in for oatmeal and vegetables, and now I am in perfect health. Nervous headaches and pains in my sides are all gone. I have increased in *weight*. I think the point in my experience is the *sudden* change, showing that it is not necessary at all to make a *gradual* alteration in diet when giving up animal food.—ALFRED S. DYER, Curate of Pocklington, Yorks.

Local.

STOCKTON-ON-TEES.—At a temperance meeting held on Sunday night, 22nd July, Dr. Airey commended Vegetarianism to the people as a first rate cure for drunkenness. They would soon give up their drinking habits if they only knew what to eat. Mr. W. M. Wright also addressed the meeting, and gave his recipe for making a Durham pudding. At the close a quantity of our literature was circulated, being gladly received.

WOLSINGHAM, DARLINGTON.—Mr. W. M. Wright, with the help of other workers in the temperance movement, lately gave an open-air address on the "Queen's Bread and the King's Drink" to a respectable and attentive audience at Wolsingham. At the conclusion a vote of thanks was passed, Vegetarian literature was gladly accepted, and a desire expressed that Mr. Wright would give another address at the next opportunity.

LEICESTER.—We accidentally omitted to mention last month that our energetic friend, Mr. J. M. Skinner, has been appointed agent for the Leicester Auxiliary of the United Kingdom Alliance. There were applications for the post from all parts of Great Britain, but Mr. Skinner was well known in Leicester, and had the unanimous confidence of the Local Executive. We make the announcement with very great pleasure.—On the 24th July a tea and public meeting was held at the Temperance Hall to give a reception to Mr. Skinner. Mr. W. Stanyer presided, and addresses

were given by Mr. R. Lawrence, Mr. Jos. Harrop, the Rev. L. Llewellyn, Mr. W. Mart, the Rev. J. Rutherford, and Mr. Skinner.

STOCKTON-ON-TEES.—The *Northern Echo*, which gave a brief notice of the open-air fruit banquet at Leven Bridge, states the number present at between 400 and 500. Among the speakers we were pleased to see the name of Mr. W. Couchman, late of Tynemouth. The receipts for the fruit and bread sold amounted to £2 12s. 6d., which amount was given to the Free Reading Room and Library, at High Leven. The "Queen's Bread" was made and presented by Mr. W. S. Withers.

FRANCE.—At a conference held on 3rd July, at St. Valery-en-Caux, for the discussion of questions partly agricultural, partly scientific, one of the subjects discussed was :—"Prix de la viande, quel serait le moyen de l'abaisser ?" (The price of meat ; what is the best means of lowering it ?) To this question the Rev. W. N. Molesworth, who was present, gave a very plain answer, though brief, owing to the late introduction of the subject. There was on the part of all the utmost willingness to listen.

General.

H. Mezler, in *Vereinsblatt*, the organ of the German Vegetarian Society, advertises mills for grinding wheat, warranted to grind 20lb. per hour, and producing both fine and coarse, the price being 21s.

According to the returns of the Registrar-General, there were 2,020 deaths registered in London from small-pox, between January 1st and June 30th, 1877 ; 267 in Liverpool ; and 497 in Manchester and Salford.

Mr. Thomas Johnson, of Dudley, has been making experiments in the slaughter of cattle by dynamite. There is no mistake, the accounts state, as to the prompt action of the agent employed.

The Emperor of Germany is an early riser and a light diner. He is up at half-past six, walks till eight, breakfasts at half-past nine, has a bath alternate days, reads reports sent for his inspection, dines at four with a few guests, discusses foreign affairs, has a ride, &c., &c., and if no pressing business hinder—he goes to his little iron bed at a quarter to eleven. He is over eighty.

The sketch of "Emanuel Swedenborg, the Spiritual Columbus," by U. S. E., has reached a third edition. Translations have also been made into Norwegian and German, while the work has been well received in America. Mr. Isaac Pitman announces an arrangement with the author for the issue of an edition printed in Gradual Phonotypy, as an introduction to the system of Phonetic Spelling. On this plan the reader is made in the course of the book perfectly acquainted with the phonetic system of spelling which Mr. Pitman has spent 33 years in perfecting. In itself the sketch is readable and attractive.

Mr. Ruskin was present at the annual meeting of the Society for Preventing Cruelty to Animals, in London, on the 17th July. In supporting a resolution, he told the meeting that the true justice of their cause lay in the relations which men had sustained with animals from the time when both were made. That society had endeavoured to prevent cruelty to animals. They had not enough endeavoured to promote affection for animals. They had too much to do in the police courts and not enough in the field and the cottage garden. He trusted to the pets of children for their education as much as to their tutors. Without perfect sympathy with the animals around them, no gentleman's education, no Christian's education, could possibly be of use. Mr. Ruskin pleaded that the protection of the society should also be extended to wild birds.

SAXONY : 140 PERSONS POISONED.—In Wurzen (Saxony) between Leipzig and Dresden, 140 persons, mostly young and strong, have been poisoned by eating the flesh of a diseased cow. Seven of them have already died. The butcher is in prison.—E. WEILSHAEUSER, Oppeln, 25th July, 1877.

COFFEE.—*Vereinsblatt*, in one of its issues for 1873, contains an article on Coffee, with opinions of medical authorities from all nations, universally condemning its use as tending to produce nervous disorders and general derangement of the system. The testimony borne as to its hurtful effects by both Priessnitz and Hahnemaun is very decisive.

The Select Committee of the House of Commons which has been sitting to hear evidence on the Cattle Plague, presented its report on the 24th July. They advise Parliament absolutely to prohibit the importation of live stock from Russia, Germany (except Schleswig-Holstein), and Belgium, and to reserve power to prohibit importation from all other countries as the Privy Council may see fit. They further advise that all cattle imported should be slaughtered at the port of entry ; that compensation should be made in the case of cattle slaughtered from pleuro-pneumonia, and that the costs of compensation for all cattle slaughtered on account of the cattle plague should be defrayed from the Consolidated Fund. The report was agreed to by 14 votes to 7, and its recommendations are attracting no little attention.

Gleanings.

Delicate fare is the mother of sickness.

Temperance is the best physic.

Truths, like roses, have thorns about them.

Was Diogenes a cannibal or a Vegetarian? for he taught that it was as proper to eat the flesh of human beings as that of the lower animals.—*Health Reformer*.

Miss Skinner's pamphlet, on "Oneida Community Cooking," concludes with the following "Grace for any dinner:" "Lord, give us thankful hearts and family unity." (See Prov. xv. 17 ; and xvii. 1.)

DIET AND ATHLETICS.—A simple brown bread and fruit diet, together with plenty of exercise and little clothing, has been found to be most advantageous for athletic training. On fruit diet I can walk thirty miles without fatigue, and find great powers of endurance result from its adoption.—H. S. S. in *The Bazaar, Exchange, and Mart*.

SHOES v. FEET.—We were much struck with the great difference between the walk of an Indian, or half-breed, and our own. We had before observed that when apparently sauntering quietly along they went past us with the greatest ease, even when we flattered ourselves we were going at a very respectable pace. This was now in great measure explained. Walking in the snow in Indian file, we observed La Rond's great length of stride ; and Cheadle in particular, who prided himself on his walking powers, was much chagrined to find that he could not tread in La Rond's footsteps without springing from one to the next. Afterwards he discovered that his longest stride was only just equal to that of the little Misquapamayoo. The superiority of the Indian in this respect doubtless results from the habitual use of mocassins, which allow full play to the elastic bend of the foot. This is impeded by the stiff sole of an ordinary boot. The muscles of an Indian's foot are so developed that it appears plump and chubby as that of a child. Misquapamayoo continually derided the scraggy appearance of our pedal extremities.—" *The North-West Passage by Land*," by Viscount Milton and Dr. Cheadle.

Happiness is granted to the good not because they desire to live happily, but because they desire to live well.—*St. Augustine.*

Goethe, writing in 1828 [see "Eckermann's Conversations with Goethe"], said he found life in Europe so artificial and complicated that, to use his own phrase, "one is often compelled to wish he were a South Sea Islander, so as to be able to enjoy a natural life." What would Goethe say now, with the numerous "improvements" in adulteration?

"The ladies are all becoming Vegetarians," said to us one of the best known men in England, a few days ago; and he named a number of quite distinguished ladies who thought they should be more healthful, and therefore more beautiful, on a diet of bread, milk, and fruit, than on one of beef and mutton. There is no doubt that beef and mutton are good for tigers and wolves—"for God hath made *them* so;" but that a lovely woman should devour a sheep or a bullock, really seems, when you think it over, just a little repulsive. Cream and strawberries seem more proper, more poetic, far more romantic.—*Our Living Age.*

THE PORK MANUFACTORY.—We visited the famous pork-curing establishment [near Lake Michigan] where the animals literally walk in alive at one end and come out at the other as cured pork. This place occupies one thousand acres, and is like a large horrible estate. The hundreds of men who are employed live on it, with their families. If anyone wishes to turn Vegetarian let him come here: he will obey the Jewish law with regard to pork ever after. Every man has his own department. The poor animals are caught up by the hind legs by a hook worked by machinery and swung up. These hooks are fastened to iron wheels, which run along a kind of elevated railway, and as they pass, each man stands ready to perform his share of the horrible work; and they said that, during the season, one man (who stands with knife in hand) kills three thousand a day; but the details are too brutal and revolting. Most of us recorded a vow never to touch pork again. If I had known where they were taking us, nothing would have induced me to go. Even to this day the sight of pork in the shop windows brings up visions I would gladly forego. It was a great relief to turn into the magnificent parks [of Chicago].—"*Six Happy Weeks among the Americans.*" By Mrs. M. E. Parker, P.G.W.V.T. of Dundee.

BREAD.—A writer in the *Medical Examiner* severely comments on the article which so many people are content to use as their "daily bread." He "asserts, without hesitation," that pure bread is impossible under the practice of "flesh dough-kneading." "The greatest care and cleanliness," he continues, "cannot prevent the perspiration of the workers from falling into the kneading-trough, nor their cast-off epithelium from becoming incorporated with the dough. It is not pleasant to think that our daily nutriment contains what is not very different from the sweepings of a Turkish bath; but such is, nevertheless, the case, even where our bakers are the cleanest of mankind. Where they are dirty, the impurities in bread are increased tenfold. The bakehouses are allowed to remain in a filthy condition. Cobwebs hang in strips from the rafters. Rats, cockroaches, beetles, and other vermin infest the floor, and make playful incursions into the kneading-trough and the flour sack. Sewer gas and other pent-up exhalations are greedily sucked in by the porous dough. The water which is used in making the bread is taken from a reservoir which is exposed to the same effluvia, and to the same dirt, and is seldom, if ever, cleaned out. The flour, too, remains for days in the same horrid den. The bakers add their share." We spare our readers some of the horrors of this article, which the writer concludes by stating that "kneading with the feet is not altogether unknown."

Queries and Replies.

CONSUMPTION.—We have to contend, among other diseases, against that terrible scourge of consumption. Can a Vegetarian overcome this dangerous tendency? we are asked. Consumptive people cannot oxygenate their blood. Their food, therefore, should not burden them to provide extra oxygen. Fat takes 500 parts of oxygen, starch 300, sugar 150, to resolve it into chyme. (The numbers are given approximately.) All fruits are food, plus oxygen; that is, they bring it, instead of requiring it to be got for them. The food of such a person should be, largely, new milk of rich quality. Chocolate and cocoa may be used, if they can be digested without trouble or pain. Coarse Scotch oatmeal, with cold water poured over it, may also be used, stirred well with a spoon, and when the coarsest particles have sunk, drink. That will make anyone fat who has any vitality left. Ripe fruits should be freely eaten; a meal may be made, say, of strawberries, cream, and bread. If at all constipated, use brown bread, *i.e.*, flour with the bran, always. Dr. Wm. A. Alcott became a Vegetarian simply to cure himself of consumption. "Twenty-three years ago," he begins his book, "the present season, I was in the first stage of tuberculous consumption, and evidently advancing rapidly to the second. . . I confined myself to a diet of milk, fruits, and vegetables—and recovered." He then got evidence from a number of medical men, and published them. (See his "Vegetable Diet, as Sanctioned by Medical Men, and by Experience in all Ages," &c. New York: Fowler & Wells, Publishers. 1853.) Doctor Corbet Bannister says, "My age is fifty-three. My ancestors had all melted away with hereditary consumption. At the age of twenty, I began to be afflicted with pain in different parts of the thorax, and other premonitory symptoms of phthisis-pulmonalis. Soon after this my mother and eldest sister died from the disease. Having a severe attack of ague and fever, all my consumptive symptoms became greatly aggravated." (He then mentions other bad symptoms.) "From reading Rush, I was induced to try a milk diet, and succeeded in regaining my health, so that for twenty-four years I have been entirely free from any symptom of phthisis." At this point he goes over his personal history. At last milk and water, with meal stirred in it, was all he wanted. These cases are striking. Let the patient not hesitate to follow this advice, because he has not paid five guineas for it.—EDS. *D. R.*

Obituary.

NICHOLAS C. DUNSCOMBE, B.A.—This venerable and eloquent man, one of the very early pioneers of the Temperance Reform in the city of Cork, who, with his co-workers, succeeded in enlisting the sympathies and energies of Father Mathew, died on the 5th June, at his Rectory, Macroom, Co. Cork. He was a warm friend and subscriber to the Vegetarian Society, and an ardent champion of that simplicity of life which he regarded alike as the great conservator of true manliness and of genuine Christianity. Some of our readers may remember his address at the Annual Soirée of the Vegetarian Society, at the Trevelyan Hotel, in October, 1870, when he spoke of himself as "then in the prime of life, though in his 72nd year." In the same address he paid his cordial tribute of honour to "those who were endeavouring to make advances in self-restraint, and in the habits of life which tended to longevity and peace," and appropriately reminded them of "specimens of physical beauty and moral purity" coming constantly under his own eyes in Ireland, "who had never tasted anything stronger than potatoes,—who scarcely ever put to their lips those things which were so often thought to be necessities of life." He died in his 79th year.

Publications.

Brown Bread v. White Bread. Threepence, post-free, from the Secretary.

Tea and Coffee—why Unhealthful. 28pp. Price 2½d., post free, from the Secretary.

On Pork, and the Dangers of Eating it. Price 1d.; 1½d. post free. From the Secretary.

"The Movement against Tobacco." Free on application from the Secretary of the Vegetarian Society.

The original number of the GRAPHIC, containing the four Vegetarian Portraits. Sixpence, post-free, from the Secretary.

The Triumphs of Prohibition in Vineland, N.J., and St. Johnsbury, Vermont. (Manchester: 44, John Dalton Street.) Price Twopence.

The Turquoise Ring.—*Tinsley's Magazine* for January, containing the story of "The Turquoise Ring," by Mrs. KINGSFORD. One Shilling, post-free, from the Secretary.

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List of Members and Associates of the Vegetarian Society within the United Kingdom to the end of 1875. Price One Penny; by post, Three Halfpence.

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* * An enlarged edition, printed by Mr. Isaac Pitman, of Bath, in GRADUATED PHONETICS, is in the press. J. Speirs, 36, Bloomsbury Street, London; John Heywood, Manchester; Isaac Pitman, Phonetic Institute, Bath; and all Booksellers.

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